1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa

183 614 blood relatives. In the other two marriages within the local xipa' group, the couples were not related. One of these cases is interesting: a Maricopa xipa' woman married first a Pima classed as xipa' and later a Maricopa xipa'. Breach of the exogamic rule is implied in aboriginal times, for a stereotyped reaction was described which I doubt ever occurred with the modern marriages.

582 588 614 684 A man could not marry any known blood relative of either parent, nor any woman of his own sib. Hence he could marry an unrelated member of his mother's sib. If two related individuals did marry "without their parent's consent," they were regarded as dead. All their relatives would gather at the girl's home and mourn all day. They would set fire to the house, and break up and destroy all their belongings, just as though the girl had died. The man's parents did the same thing. The old people then told the couple they must never part, never remarry. It was held that children born to them would be weaklings.

In recent times the reaction was not so drastic. Sixteen years ago, B. J., a shaman now dead, married a girl of his own sib, xipa', who was in addition a close relative. His mother and this girl called each other by first-cousin terms; the exact relationship is unknown. The wife called him ẽnu', older sister's or cousin's child. He was an orphan who lived with her parents. People tried to prevent their marriage; they thought it revolting.

In another instance, a man married his paternal grandfather's sister's daughter (hence of another sib). I was told that in the old days this could not have happened. After nearly ten years, the aged grandfather is still unwilling to forgive, although he lives with the couple.

NAMES

553 Babies were given non-significant names, nicknames, by their mothers. It was not until they were several years old that real names were chosen, and these are given casually by anyone, without formality.[44] Boys' names were chosen indiscriminately, but girls were commonly named with reference to their sibs. Thus, xamitu'tc sib had for its principal totem the bean mesquite, hence the girls of this sib were commonly named for parts of the mesquite, and sometimes the boys. One little girl of this sib, e.g., was named by her maternal grandmother's sister,

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[44] The Pima naming ceremony with godparents was unknown here (Russell, *Pima Indians*, p. 188).